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THE

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JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. E. R. MCGREGOR, A.M., EDITOR.

נחמו נחמו עמי יאמר אלהים: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

Through your mercy they also may obtain mercy. Rom. xi. 31.

...

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## NOTICE.

THE RT. REV. CHARLES P. McILVAINE, D.D., of Ohio, the REV. ALEXANDER T. MCGILL, D.D., of the Western Theol. Sem'y, Pa., and the REV. JOHN FORSYTH, JR., D.D., of the College of New-Jersey, have accepted of their appointment to be the ADJUDICATORS on the Essays treating of the CHARACTERISTICS AND LAWS OF PROPHETIC SYMBOLIZATION, as they are presented by Mr. Lord in the Theological and Literary Journal. Three premiums, amounting to seven hundred dollars, are to be awarded for the best three Essays. Writers will send their Essays to the care of Franklin Knight, publisher of the Theological and Literary Journal, 140 Nassau street, New-York.

## THE JEWISH CHRONICLE.

This monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

## FRIENDS OF ISRAEL SOCIETY.

ANY lady can become an annual member of this Society by paying fifty cents into the treasury in advance; three dollars constitutes a Life Member; five dollars a Life Director; ten dollars constitutes a clergyman's wife an Honorary Member for Life.

**Form of a Bequest to the Society.**—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of to be applied to the charitable uses and purposes of said Society, and under its direction.

THE  
JEWISH CHRONICLE.

VOL. IX.]

NEW-YORK, AUGUST, 1852.

[No. II.

A HINT TO OUR FRIENDS ABROAD.

THERE is a tendency among Jewish converts to Christianity to emigrate to America, and especially of those persons who have some little knowledge of the general sciences and Christian theology. The latter, not deemed competent to the missionary work at home, procure commendatory papers of their personal friends, urging their employment as missionaries to the Jews upon Christians in the United States. Many come without money, and throw themselves upon our charity. We, in our sympathy for them, and believing their testimonials given in all good faith, are disposed, in some cases, to give them a trial; but very often we are imposed upon, our kindly feelings are trifled with, and our recommendations are misused. A case has recently happened.

Julius Strauss came to this country, recommended by an association which only had existence during the Great Exhibition in London, by whom he seems to have been employed for six months. He came to us with £1 in his purse. He had no friends, only one of our colporteurs was acquainted with him, who testified to his upright general deportment. He begged some employment as a laborer under our auspices. His promises were fair, and his willingness to do any thing to aid the cause among Jews repeated over and over again. We deemed it safe to give him a trial. In less than six weeks' time, the tenor of his letters began to shake our confidence in him. We watched him. In four weeks more, to our astonishment, we saw a notice of his licensure by a Presbytery. We knew then his determined course. A letter was written to draw him out. He assumed unwonted self-importance, refused to fulfil his engagement, and was immediately informed that his services to this Society would be speedily terminated.

Three instances of this kind in the course of two years are making us feel suspicious of foreign credentials to so-called converted Jews. We hope our friends abroad will use great discretion in every case of the kind; it will save us much annoyance.

What influence persons hostile to this Society had in shaping his course of ingratitude we know not; but we deem it exceedingly strange that any

respectable religious body should take up a foreign Jew professedly converted, and license him to preach the gospel, without knowing him three months, and then recommend him as a competent laborer among the Jews. Such hasty action by a grave body is very singular.

We wish to say to the friends of the cause, since Mr. Strauss has refused to give up the official papers in his possession, that his labors ceased with this Society July 1, 1852.

...

## THE GENEALOGY OF JESUS.

REV. AND DEAR SIR:—The following queries, to which I have here annexed my answers, were sent to me by a friend of Israel. Not knowing of any other organ through which I may convey to him the desired solutions than your *Chronicle*, I therefore shall feel much obliged if you could spare a little space for the same.

Q.—It is believed that St. Matthew gives Joseph's genealogy; and, if so, how does Joseph's lineal descent from David avail Jesus, seeing Joseph is not his natural father?

A.—That St. Matthew gives Joseph's genealogy, no one can deny; but that Joseph's lineal descent does not avail Jesus, until it can be proved that there is but one sonship, the query can have no basis. That there are two sonships is not only a Jewish belief, but of all other nations. And this is evidenced from Scriptures. In what sense is Sarah called daughter of Terah? Gen. xx. 12; Laban, son of Nahor? Gen. xxix. 5; Ahaziah, son of Jehoshaphat? 2 Chron. xxii. 9; Maachah, mother of Asa? 1 Kings xv. 10; and how did Jacob come to have daughters, when he had only one, Dinah? Gen. xxxvii. 35. Besides, Matthew, writing his gospel at the early period of A. D. 37 or 38, for the use of the Christian Hebrews, could not effect any good without first proving Joseph's lineal descent from David. Yea, otherwise it would have proved fatal to their belief in Christ as the son of David. For their belief is that "He that bringeth up a child is called father, and not he that begets it." See *Medr. Rabb.*, fol. 123: 1. The same is strongly inculcated in the Talmud. See *Traet Kidd.*, fol. 80: 1; see also *Jod Chaz.*, Part II., fol. 119: 1; *Beresh. Rabb.*, fol. 74: 2. Now that Matthew proved Joseph's lineal descent from David, we can boldly say that we have a very full strong guard against a very serious objection, to which we answer, Joseph brought up Jesus, therefore Jesus is legally his son; and as Joseph was of the house of David, Jesus is legally of the house of David.

Q.—It is believed that St. Luke gives the genealogy of Mary; and, if so, why does he not mention Mary but Joseph?

A.—That Luke gives the genealogy of Mary, no one can deny, as the very use of *του* and not *εγεννησε* amply accounts for; Joseph, being the son of Jacob, cannot be the son of Heli. And, having proved already that there are two sonships, therefore Joseph is Heli's son, being his son-in-law, the husband of Mary, whose name is not mentioned, by reason of the received rule among the Jews, that the "family of the mother is not called a family," and hence always preserved and continued their families in the male line,



and all their genealogies being reckoned from them. This rule, being Scriptural, St. Luke could not deviate from. See 1 Chron. ii. 34, &c., where Sheshan having no son, his genealogy was reckoned in the line of Jarha, his servant, being the husband of his daughter. The case of Zelophehad, who had no sons, but daughters, and hence could not make a family in Manasseh until God interposed by commanding them to be "married into the family of the tribe of their father," and so "their inheritance remained in the tribe of the family of their father," is another strong instance. See Numb. xxxvi. 6, 12. This same rule is not only countenanced, but even inculcated by the heathens. See Plato, Lib. xi., De Legibus, pp. 924, 925; S. Petitus, in Leges Atticas, Lib. vi., tit. 1, p. 441. Therefore we conclude that it was the Divine wisdom which directed both Luke and Matthew to hand to us an accurate genealogy of Christ in the male line, including the female married into the family of the tribe of her father. Therefore, the Lord Jesus is legally the son of David, because Joseph brought him up, and naturally the son of David, because Mary, his mother, was of the house of David. By both sides, therefore, is he the son of David.

*Q.*—How is Matt. i. 17 to be explained, there being but one fourteen generations, the second and third have but thirteen?

*A.*—To say that the third has but thirteen is a gross error. For, if we reckon from Jeconias (in whose time his father, Jehoiakim, the immediate son of Josias, was bound in fetters by Nebuchadnezzar, to carry him to Babylon) to Christ inclusive, we shall find full fourteen generations. See 2 Chron. xxxvi. 6, 8. And as to the second fourteen being defective, the error is not Matthew's, but the scribes', as we find the name of Jakim, immediately after Josias, omitted in some MSS., but inserted in many others. I therefore, instead of shifting, like some commentators who follow Jerome's opinion, viz.: "In evangelio secundum Matthæum secunda τεσσαρά δεκας in Joacim desinit filio Josiæ, tertia incipit a Joacim filio Joachim," would rather receive Jakim into the text upon the authority of the many MSS. in which that name is found, and thus fairly clear St. Matthew from an error which he could not have possibly committed, seeing he wrote by the Holy Ghost.

*Q.*—Why are the names in the gospels different to those in the Old Testament?

*A.*—They are by no means different; but they appear so because the apostles copied them from the Seventy, which was then in use among Jews and Gentiles. Besides, even in the original Hebrew, we find many changes, especially in names ending in one of the liquids. Yea, we find even two or three names given to one and the same person; for instance, Abijam, in 1 Kings xv. 1, is called Rehoboam in the 6th verse, as appears from 7th verse, and in 1 Chron. iii. 10 he is called Abia, as is found in the gospel. He is also called Abijah. See 2 Chron. xiii. 1. This instance is sufficient to show that change of names and different names given to one and the same person are by no means uncommon in the Old Testament. Therefore, until we can clear the writers of the Old Testament, we cannot fairly accuse the writers of the New Testament.

Yours very faithfully,

JAMES COHEN.

## TRIBUTE TO MISS D. L. DIX.

EXTRACT of a letter from E. Benjamin, of the Island of St. Croix, Danish West Indies, written to his daughter, now residing in Lancaster, Pa., as a teacher of youth, and who is anxious, with her parents, to bear testimony to the fidelity of the lovely and faithful portrait, published in the *National Intelligencer* of Washington, of that "friend of the afflicted," Miss Dix, who has been the humble but happy means, under the Lord's guidance, of placing an afflicted daughter in one of those blessed institutions where the most suffering of mankind are treated with sympathy and love, and *in which alone* their pitiable condition can be thus softened. May she be blessed in her untiring efforts, until one such asylum congregates the suffering of every State:

The act of that heavenly messenger, Miss Dix, serves to remove all doubt of the truth of what we read in that blessed and holy book, the Bible. Can we suppose that such an individual does not commune with Divinity? Would not such a person have saved doomed Sodom and Gomorrah? Now where have I adequate expressions to address with thankfulness such an angel-like creature? It is too much for me, say what I will, if even I were endowed with the power of expressing myself to agree with my feelings. Could it add to the rest, peace, and reward she is now enjoying spiritually? No; the value of her deeds towards us at a time of so much real distress, without help to the right or to the left, is of a depth, and length, and breadth which I cannot measure. It is a kindness and sort of goodness to be elapsed under Divine operation through her as a chosen operator.

Even absent I see her beauty. I need not ask if she is fair to look upon, for I see at once that she is beautifully fair in heart and soul. I would sooner speak with her than write her, because by the former I would pray that the Almighty would enable her to judge my feelings by my face; this I cannot put in a letter. I pray for her, and keep her in view as the old Israelites do with the name of the Lord stuck up at their door and gate-posts, to say, Look up and believe. To her I look up and believe that there are angels in humanity.

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TO D. L. D I X .

BY A CONVERTED JEWESS.

Friend of the friendless, when we think of thee,  
 Strange feelings rise of human vanity;  
 Strange, for thy smile of meekness well may chide  
 Our lowlier claims to glory and to pride!  
 Friend of the friendless, ever be thy brow,  
 In its mild grace, serenely calm as now;  
 Thy voice untiring with melodious thrill,  
 To bid all grovelling thoughts of self be still;  
 Wakening sublimest hopes of bliss divine,  
 With noble aims and purposes like thine;  
 Sending the spirit on the wings of faith  
 Through darkest scenes of crime, and grief, and death.

Yet, soft and gentle as an angel's wings,  
 The soothing calm of thy sweet visitings.  
 Not in the halls of wealth, though such might well  
 Befit thy gentle bearing there to dwell;  
 Not to the couch of rest, though soft and kind,  
 The tender yearning of thy woman's mind;  
 Not to the walks of intellectual pride,  
 Though knowledge there its humble head might hide:  
 But to the prison-hold, the dreary cell,  
 Thy footsteps turn, where guilt and misery dwell;  
 To the distracted wretch, and tempest-tossed,  
 The early tempted, doomed, deserted, crossed;  
 Him whom the world has cast without its pale,  
 'Tis thine with ever-cheering voice to hail;  
 To call from deepest shade to purest light  
 The abject soul, whom none beside invite.  
 Then pass thou on along life's troubled ways,  
 Unharmed, unsullied; with thy Maker's praise,  
 In strains of kindness, ever on thy tongue,  
 Happiest of womankind! to whom belong  
 Ascriptions meet for gratitude and love,  
 That one through all her life should daily prove,  
 Before admiring nations far and near,  
 How many Christian charity may cheer;  
 How much, with vigorous faith, and purpose true,  
 One mind, one will, on heart, on earth can do.

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### “THE SWORD OF GOLIATH,” NOT “THE SWORD OF THE SPIRIT.”

GOLIATH's sword, typifying (if you please) wealth, as “the armor in which *his* master trusteth”—this armor, both offensive and defensive, of our giant enemy, the world, about to be wrested out of his hand by “the Great Captain of our salvation”—our David—Christ; and by his own weapon, in the hand of our Lord, our great enemy's head cut off. But remember, Christian soldier, fighting “the battle of the Lord,” this could not be done until the giant had first been felled to the ground by another kind of weapon—“the stone and the sling.” And what was that? “The Word of the Lord,” “in the name of the Lord,” sped with power by “the effectual fervent prayer of the righteous, which availeth much.” Remember, “the sword of the Spirit is the Word of God,” of which it is written, “Cursed is he that addeth to, or taketh from, or handleth deceitfully, making of none effect by human traditions or glosses, and who keepeth back this sword from blood,” refusing to “hew Agag in pieces before the Lord.” And we must be “men in Christ Jesus,” and no longer “babes,” but ready, expert, skilful, and powerful in the use of this ponderous “two-edged sword,” before we shall be intruded with the sword of the giant. We should surely

endanger our own lives thereby. We must "wax strong in spirit," *practically*, esteeming worldly wealth as nothing in comparison with "the gift of the Holy Ghost," before we could safely be intrusted with much of "the mammon of unrighteousness."

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### CONVERSIONS.

THE friends of the cause will rejoice to know that God has done great things for despised Israel and his great name since the beginning of the fiscal year of the Society.

No less than five children of Abraham have professed their faith in Christ. Two of these were Jewish Rabbies. Rabbi Johannes was from Hungary. He presided over a large congregation, and was disturbed in his religious views for a long time. Through the instrumentality of one of our missionaries, who returned to his native country to regain his health, he was brought to renounce Judaism, and through the intolerance of his coreligionists he emigrated to America. On the second Sabbath of June ult., after a satisfactory examination by Rev. Mr. Bonhomme and others, he publicly espoused Christ as the Messiah of his fathers in the ordinance of baptism.

We rejoice to state, in connection with his profession, that he does not ask pecuniary assistance at our hands, thus refuting the calumny so often cast against converts, that they are in search of the "loaves and fishes."

Rabbi Markeson presided over a Jewish congregation in Montgomery, Ala. One of our missionaries met him, and had frequent interviews with him. The appended letter will be read with interest, as showing the difficulties in his way, and the triumph of grace over them:—

*Montgomery, Ala., July 8th, 1852.*

REV. AND DEAR SIR:—I have the happiness to inform you that our friend, the Rabbi, has publicly and boldly professed Christianity. It was done under circumstances exceedingly trying. He was, besides his regular official duties, engaged in teaching school among the Jewish children. They were indebted to him \$70. On last Sunday, among a considerable number of his people, he declared to them that he believed in the Messiahship of Jesus of Nazareth. His people became excited exceedingly about it. They have refused to pay him his just claim. He left his temporary home. They would keep him no longer. He trusted in God. Rev. Mr. Oliver gave him a home for the time being. I have provided a home for him, with all its comforts, now. Rev. Mr. Oliver (I not being in the city at the time) furnished the Rabbi with \$70, to pay what he owed among his people. I will bear half the expense myself. So, as far as this is concerned, all is right.

His prejudices were at first very strong; but, thank God, they are gone, and "he who some time was afar off, is made nigh by the blood of Christ." As yet, he is quite ignorant of Christian usages; but such is the quality of his mind—and quantity also—that he will learn rapidly, and I hope that heart-holiness will be as rapidly improved in as other things.

Some letters of recommendation he has shown me, prove that he is no ordinary man. He is well and favorably known in New-York among the Jews.

J. C. DAVIS.



## LETTER TO THE EDITOR.

*Kensington, Philadelphia, July 6th, 1852.*

DEAR SIR:—At a series of daily religious services held in my church last fall, there were two Israelites received into our communion on profession of their faith in Jesus Christ as the true Messiah. They have both given evidence of their sincerity and piety, by a consistent deportment and conversation since. One of them, Louis Toussig, of Bohemia, had been designed for a Rabbi, and had received a corresponding education. He is acquainted with the Hebrew, German, and Bohemian languages. He has been much reduced in his circumstances, and during last winter and this spring suffered a good deal for the want of means, not being able to get any work, and having a family to support.

About a month ago a benevolent gentleman in this neighborhood, to whom I made known his circumstances, promised to give \$5 per week for six months to employ him in visiting and laboring among his brethren the Jews, in hope that he may be instrumental in converting some of them from the error of their ways. I think he is qualified to do good in this way. I should have written to you in relation to this case long ago, but that I was afraid of being too hasty in the matter; but as we now want a supply of tracts suitable for dissemination among the Jews, and supposing that it would afford your Society pleasure to furnish them, I take the liberty of sending you this communication, not only to solicit a supply of tracts, but to inquire whether it would be in the power of the Society to employ this man as a laborer among the Jews in this city. His present engagement will last some five months yet; and although the compensation be small, yet he is contented and happy. I suppose \$6 per week would be necessary to supply his family with the common mercies of life. He has a wife and five small children.

If you can furnish him with tracts and books for distribution among the Jews, it will be received as a great favor; and any package sent to the care of the Philadelphia Tract Society would come safe to hand. Please address any communication you may be pleased to make to

Yours respectfully,

JOHN J. WILSON.

Rev. EDWIN R. MCGREGOR, New-York.

• • •

## APPEAL OF A CONVERTED JEWESS.

VARIOUS efforts are now being used, in the way of missionaries, tracts, &c., to bring the Jews over to Christianity; but, my Christian friends, were those, or the bulk of those, who profess the sacred name, to act more as the Samaritan did to the poor man who fell among thieves, my poor and humble opinion is, that many of God's still beloved people would love to inquire of a faith that produced such results. Yes, let us endeavor to bear these words of our Saviour on our hearts: "Go and do thou likewise." Luke x. 37.

## TIDINGS FROM JERUSALEM.

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel, for they are at hand to come; for, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown, and I will multiply men upon you, all the house of Israel, even ALL of it."

"They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them."

THE following "Report of the Agricultural Manual Labor School in Palestine," located at Bethlehem of Judea, was received in Philadelphia in *thirty* days from Jaffa. The Report is from the pen of the author of the "Tidings from Jerusalem," whose journal was published in 1851. The paragraphs inclosed in brackets were omitted in the first published Report on account of space:

*Report of the Agricultural Manual Labor School in Bethlehem, Palestine.*

BETHLEHEM OF JUDEA, March 17, 1852.

*To all our Beloved Friends in America who love Israel:—*Last evening, about seven o'clock, our pilgrim family all arrived safely in this sacred and lovely village. After four and a half months by the way, our weary, homeless hearts found joy and rest in the kind welcome of our precious brother and sister Meshullam. Words cannot speak the peace that overflows my soul, and the gratitude and praise I feel for the preserving love and mercy of God, who only has brought us through so many perils, and given us this great deliverance! To gratify some, who are looking with pious love towards Jerusalem, and for the sake of all those dear Christian friends who have been helpers in our labor for Zion's sake, I will attempt, amidst the bustle of unpacking seeds and tools, and arranging to pitch our tents, and the requisite and great domestic care, in brief and hasty retrospect to retrace some of the experience of the way.

On the 3d of November, 1851, after a few days' notice, we embarked from our pleasant homes in Philadelphia, on board of a fine sailing-vessel, for Marseilles. Our family (composed of seven adults and one little child) set out with the one desire of pleasing God, by devoting our lives and all we possess to the good of his ancient people in Jerusalem; our design being to stimulate them, by a quiet, industrious example, to cultivate their own land, and thus win them, by deeds of humility and charity, to the knowledge and experience of the divine love of Jesus.

Our young captain kindly gave us permission to use the ladies' saloon for family and Sabbath worship, and, though he was an extensive reader of theology and a high Episcopalian, he acknowledged our simple oral devotions, without form, as being edifying to him.

Our provisions, the most of the way, were comfortable and sufficient; but near the close of the voyage we suffered considerably from the quality of our food and water. Some of our number had protracted sea-sickness; but no serious illness ensued. Except one inconsiderable gale, near the American coast, we had fine pleasant weather, with short exceptions, all the way to France. The first two weeks the wind was fair; but afterwards they were almost constantly contrary, so that we were delayed between the Western Islands and Gibraltar nearly four weeks; also, after entering the Mediterranean, until at length, after sixty-three days' passage, on the 6th of January, 1852, we arrived safely, and in improved health, in the harbor of Marseilles. Here we learned that other vessels that had left Philadelphia and New-York several weeks before us had not yet arrived; and while we remained, a number came into port much injured, having encountered severe

cold and terrible gales on their way, and some had been over one hundred days from the United States, so that we had great reason for thankfulness and praise for the preserving Love that had spared us the severe terrors and dangers which they had encountered.

On arrival, the American Consul (Mr. Hodge) received us with particular attention, having previously received a letter from Commodore G. C. Read, of Philadelphia, who had kindly commended us to his care, which proved a very essential and timely assistance, as we had not time at our departure to obtain our passports at Washington, and they would have been indispensable to our further progress. The Consul made them out free of charge, which we esteemed no small favor. We also received from his hand a very kind and most welcome letter from our dear Mrs. E. D. R., inclosing a most needful present from a beloved and personal friend. Also one from two Christian friends in Philadelphia, and another from a dear friend of Israel in England, congratulating us by the way. I need not say how refreshing were these words of love and encouragement, as we journeyed as strangers in a strange land.

My dear A. went immediately to seek our French friend, Pierre Hugueniot, who so greatly befriended us when we were here before. He received him with the greatest affection, and came on board our vessel, and offered at once to do all in his power for us. We had paid \$50 each for our passage to Messina, expecting from thence to proceed by steamer to Beyrout, but at Marseilles we learned that no steamer for Syria now stops at Messina. This caused us great trial and perplexity. Also, on inquiring for second class passage and freight for our heavy amount of boxes, barrels, trunks, &c., on board of the line of steamers from Marseilles to Syria, (a longer distance than from Messina,) we found the charges so exorbitant that we were unable to meet the expense. In this extremity, our friend Hugueniot informed us that the commerce between Marseilles and Palestine had "increased prodigiously" within the last two years, and that many small vessels were constantly running to Beyrout, Caïpha, and Jaffa. He then set about searching the harbor for such an opportunity for us. After much effort, he found a small French brig going by the way of Beyrout to Jaffa. After some consultation whether we dare hazard the prospective suffering and exposure of such narrow and miserable accommodations, our necessity impelled us to take passage at once.

Our little brig had only part of a cargo, so that we had sufficient room in the hold for our goods, and for part of our number to sleep, the others sharing a very small cabin on deck with the captain, his son, and the mate. Our expenses of changing vessels, harbor and custom-house fees, and our needful provisions for the voyage, (as we engaged to board ourselves,) with our passage and freight to Jaffa, amounted to about \$200 in all!

In this saving of our means, our friend Hugueniot was a kind and efficient agent. As he is connected with a banking-house of importance, he had influence with the shipping merchants in getting our cheap passage, and also with the Prefect of Police and Customs, and spent several days in passing our goods through their difficult regulations, almost free of charge, pleading for us as a charitable mission. To effect this, he himself superintended and accompanied our baggage from one vessel to another, the jealous port-officers bowing in silence as his loaded lighter passed, without opening a single package! Their usual charge on every package passing through a French port would have been a heavy tax to us, which his disinterested and efficient exertions saved us, while in the surprising interest and kindness he manifested towards us we recognized the hand of God.

After waiting a few days for a fair wind, we sailed from Marseilles on the 15th of January to Ala Centa, a small city about twenty miles south, on the French coast, where our captain's family resided. Here we spent five days,



and several times made excursions among its fields, vineyards, and rocky hills overlooking the sea.

*January 20.*—We set sail for Beyrout with a fair wind, and found our little vessel, despite its unpainted appearance, to be a fine sailer, and, to our surprise, so sound in the bottom that the pump was not once used the whole voyage! After we passed Malta, a contrary wind and threatening weather came; our captain ran north to the coast of Greece, and anchored in a small cove surrounded by rocks and mountains crested with snow. Several half-civilized Greeks met us on the shore; they treated us kindly, and showed the crew a fountain of fresh water, in a beautiful grotto among the hills. A shepherd brought a kid for sale, and others dried figs and wine.

*February 5.*—The wind changed, and we set sail; but were alternately delayed by light and contrary winds and calms, accompanied with frequent rain. From our small knowledge of the French language, (we had no interpreter,) our narrow limits, wet weather, and the rude, jovial ways of the crew—who loved our provisions better than their own—we experienced no small inconvenience in getting our necessary meals. I was also very ill for several days, and the time began to seem long; but through all these "light afflictions" the Lord preserved us, until, on the afternoon of the 15th February, we descried the distant and lovely hills of Palestine, in the neighborhood of Sidon, some twenty miles south of Beyrout. Our hearts revived, and we were filled with love and praise to the God of Israel, who had permitted his unworthy children to behold the beloved land of promise.

*February 17.*—We anchored under Mount Lebanon, in the harbor of Beyrout. Here we were detained, on account of the rains, eleven days, discharging a few articles of cargo. We had a letter from our friend Hugueniot to one of the principal merchants, who kindly gave us another to his agent, a French merchant in Jaffa. Also, we found here the American Consul of Jaffa and his educated brother, (Mr. L. M.,) who assisted us before on our first visit; they expressed much interest in our behalf, and gave us an order to their agent in Jaffa, to assist us in every possible way on landing, and storing our goods in the Consul's magazine until we proceeded to Bethlehem. We were surprised to see the large number of fine buildings that have been erected since our visit in 1849. We were also assured by merchants and sea-captains that the commerce of this port is three-fold what it was then, and that the increased building is extending back beyond the walls of the city.

*February 25.*—After replenishing our provisions at the bazaar, we sailed again towards Jaffa; but soon after getting to sea, a contrary wind arose, and increased to a gale, when our cautious captain ran into the beautiful harbor of Caïpha, under the shadow of Mount Carmel on the south and the ruinous fortifications of St. Jean d'Acre in the distance north. Here we were detained four days, and ourselves witnessed what God has begun to do to restore this favored site. The inhabitants treated us very kindly. They appeared well fed and clothed, and many of them were fine-looking persons. In the limits of the town there were many new stone dwellings; and outside, a long range of beautiful fields covered in green, and every where interspersed with the fairest flowers of most exquisite form and color, and many varieties which we never see at home. Rich palms and figs and olives grew on the plain, and flocks of goats grazed on the green shrubs of the mountain sides, presenting altogether, from the vessel, a scene of most surpassing loveliness.

*March 4.*—We sailed again, with a fine wind and beautiful sky, and ran along near the coast until, on the evening of the 5th, about sunset, the long-desired city of Jaffa appeared in the distance, on the low, sandy shore. An hour after, we came to anchor; and next morning early, several large heavy boats conveyed us and our baggage safely to the land! It was a most



solemn hour!—a moment of interest and devout awe and praise to God, that many hearts at home can more easily conceive than we describe. To our surprise, the French merchant to whom we had a letter, the Consul's agent, and a crowd of Turkish officers, Arab citizens, and porters stood ready to receive us. The authorities, as we have since learned, having some weeks previously received orders from the Pasha of Jerusalem, through our dear friend Meshullam's request and influence with him, and also by the request of the British Consul, his friend in Jerusalem, that they should pass all our effects FREE of duty, without disturbing a package!—as the habit of the custom-house has been to open and examine every article, to the great injury of goods, in the open air, in rainy, muddy weather. This request was granted; and, as we knew nothing of the arrangement, we were filled with wonder and astonished joy, the officers treating us with marked respect and kindness, overseeing that all was safely housed without examination or fee. Also, through the French merchant's interest with the convent, they opened two of their finest rooms for us, as there is no hotel in Jaffa, and travellers often suffer much on this account. In about one hour, our heavy boxes of tools, barrels, trunks, &c., were all carried on the shoulders of sturdy porters, and locked up in the Consul's magazine, and we were quietly seated on the comfortable divans of our apartments. We had anticipated great perplexity and trouble in landing, so that we seemed in a dream. The Consul's agent immediately sent a messenger with a note from us, inclosed in his official Arabic direction, to our beloved friend in Bethlehem, for advice as to our further progress. As soon as the Consul and several other friendly persons had left us, we closed our doors, and returned thanks and heartfelt praise to our great and invisible Leader and Preserver, with an unspoken joy and peace.

Our rooms and kitchen were furnished in Oriental style and convenience, and, with our cooking and table furniture, we prepared our own meals. The Arabic words we had before learned proved a great help, as we were able to buy our provisions from the bazaar without an interpreter. We bought fresh eggs 16 for a piaster, ( $4\frac{1}{2}$  cents;) oranges, of our common size, 40 for a piaster; those much larger, 24 for a piaster, some of which weighed  $1\frac{1}{2}$  pounds, and they were of a finer flavor than we ever before tasted; good butter, 15 cents a pound; honey, 6 cents a pound; figs, 3 pounds for a piaster; mutton, 8 cents a pound; bread, 12 thin cakes as large as a saucer for a piaster.

While we waited for word from Bethlehem, we visited some of the extensive and rich farm-like gardens of Jaffa. Here we beheld such Paradisiacal scenes as none of us ever witnessed before. The light, rich soil was planted with dense groves of orange, lemon, and citron trees, heavy laden, and covered with their large, golden fruit, now in its season. Sometimes nine or ten oranges grew on a single twig. Also, pomegranates, almonds, apricots, figs, bananas, peach, mulberry, vines, and the lofty and beautiful palm tree, luxuriate in exceeding beauty in the entire background of the city. They also raise grain and vegetables; but are greatly deficient in the most needful and staple kinds. When we asked the Consul's agent the reason of this, he said, "that until within a few years the rains had been so light and irregular, that it was impossible to raise many vegetables; but more recently they had more rain, and now even showers in September; and many were beginning to succeed in raising them, though they had but few seeds, and were ignorant of their culture."

Soon after we landed, the wind and sea arose, and a storm of rain ensued, and our brig and all the other larger vessels were obliged to put to sea, or run back to the safe harbor of Caipha, as Jaffa lies in an exposed position.

After four days, our dear young friend, Petro Meshullam, with his faithful Arab, Ah-mud, arrived to escort us up to Bethlehem. It was a meeting

of much joy, Ah-nud making great signs of delight, and Petro informing us of the health and prosperity of his father and his family; of their anxiety on our account, and happiness at hearing of our safe arrival, and waited to receive us at Artos. They had lodged with the Arabs two nights on their way, it being impossible sooner to cross the plains, on account of the flooded state of the streams. They immediately set about hiring camels, mules, and horses for the journey; but the rains recommencing, we were detained ten days, until the weather was clear.

We had now a serious and difficult undertaking, as some of our boxes must be divided, being too large and heavy for the camels. (Boxes should never be over 300 pounds in weight, or three feet square, or proportionally thin if longer.) A score of camelceers are hallooing together, and the poor camels are groaning when too heavy an article was laid on. Every article was weighed by the agent and an officer of weights, Petro interpreting. The price of freight to Bethlehem was 35 piasters a cantar, (600 pounds;) some of the largest camels carrying half a cantar on each side, others less, and the mules about half the weight. Our caravan was a day and a half in loading and getting off; had 16 camels, 8 mules, and 7 horses.

On the 15th of March, we left the gates of Jaffa, and passed through wheat and barley fields, olive orchards, and over the prairie like expanse, covered with the richest grass and flowers, every where greeted kindly by the natives. We arrived early at Ramla, and found shelter at the Latin Convent.

At sunrise next morning, we were again on our way over the plains of Sharon, every where clad in living green, of grain, grass, and innumerable flowers of singular beauty. We were much strengthened in our severe ride up the steep crags, while a slight veil of clouds sheltered us from the hot sun. All were delighted with the beauty and fertility of the plain, and the sublimity of the mountains, as their innumerable terraces, at this season, are covered with shrubs and flowers.

The sun set as we entered Bethlehem, and at dusk we entered, and found our long-tried and beloved brother and sister Meshullam waiting to receive us. Tears flowed as we received their kind and tender welcome. We had been so long on our passage, that they had been much oppressed with anxiety on our account, as we had written to them on leaving the United States, and they had hired two large rooms for us in the village until we shall be able to build additional rooms in the valley. Dear sister Meshullam had every thing in readiness for a good supper, to which our long, fatiguing ride gave a good relish. The Christian love with which we were received, and the joy of beholding once more their faces, filled my long-oppressed, anxious heart with great peace.

*March 20.*—Several days have passed since we arrived, and our friends present are all greatly pleased with the situation and appearance of the country, the soil, and the prospect of things here, and feel more and more attached to our excellent and beloved friend. They all, with one consent, say that the reality far exceeds their expectations, and our hearts are humbled in loving gratitude to God, who has counted us worthy to enter his land, and give us so great deliverance.

I easily discern a great change in Meshullam's affairs and position with respect to his independent establishment in Artos; his power and influence with the Turkish Government, the English residents in Jerusalem, the Sheiks or petty governors of the Arabs, and the inhabitants of all Bethlehem and the surrounding country. If I had space, I could easily show this by many facts, but a few must suffice:

As the number of European visitors is greatly increasing, the benevolent labors and improvements of Meshullam have become, of late, more extensively known and appreciated. He has recently received from both reli-

gious and agricultural organizations a number of the most favorable offers of men and means in their connection. "On account," he said, "of his pre-correspondence with American friends, and his constant desire to be free from party liabilities, he has, thus far, declined them."

Through the influence of the Turkish Effendi (nobility) of Jerusalem, the Sultan has unexpectedly (to him) sent him an offer of the site of the ancient Cesarea and its fertile vicinity, if he will undertake and superintend its rebuilding and cultivation. This is greatly surprising and important, as Cesarea is a point in Palestine of great commercial importance, and entrance to the whole land, and was formerly the chosen port of the Romans. But this he declines, from his love to Jerusalem and his suffering brethren within its walls.

In the constant oppressions of the poor Arab peasants by the petty officers of the government, he has been a friend and deliverer to many a poor son of Ishmael. Many of them assist him daily, and express the most perfect confidence and affection for him and his family; and often say, on account of their oppressions, "We desire to become Christians, and serve you, for you judge righteously, and deliver the poor."

[To-day, (March 20,) before our morning worship, a poor woman came begging that M. would occupy her little house with a few of his things, (having moved out her own,) and take the key, as the soldiers were about to seize it unjustly, for no claim only because (she said) it was so good an one. He consented, and we gave her, and some poor men who came to carry them, a few of our things which we could most easily spare. She soon returned us the key, overjoyed and feeling perfectly safe, as the officers dare not meddle with M., knowing his influence with the government. He has similar cases under his care.]

[On our arrival at Jaffa, it was soon reported in Jerusalem that 25 families, and even 200 Americans, had come to take possession, &c. A petty revolution succeeded, and soldiers were sent to imprison Mr. M.'s Arab servants in Artos, to compel an extortion of taxes, because they *had* been owners of that land, and had so prospered under his employ; so that the same day that Petro set out to meet us, Mr. M. was summoned to Jerusalem to rescue his poor friends and dependents. There he remained all night, in close council with the Pasha and English Consul; the gates of Jerusalem were kept open till midnight, for soldiers to go out to protect Mrs. M. and her two youngest babes, who were left there alone, the poor laborers having all fled for fear. Towards morning, M. almost fainted as he was pleading in Turkish before the Pasha for his poor people, having remained in wet clothes all night, on account of the great rain through which he rode to the city. The result was a petition to the Sultan, signed by the Pasha himself and the English Consul, (as the tumult was beyond the power of the Pasha,) for a premium for these poor men, on account of M.'s improvement of their land, and also a *freedom from taxes* for them for seven years. (M. also pledged 4,000 piasters in the hands of the Pasha to liberate his poor friends until the answer of the Sultan arrives.) Thus, by the blessing and power of God, with M.'s prompt and efficient intervention, a great victory is gained, and peace and quiet restored.]

The wild Jordan Sheiks, that have always been the terror of the government and all travellers, are his particular friends, and protect his cattle pasturing on the plains of Jericho. One, who has long been the Grand Sheik over the wild Bedouins and half of Palestine, is now a rebel against the government, but is greatly devoted to Meshullam. He came, the next day after our arrival, to pay a visit. He manifested great pleasure on seeing Meshullam, kissing his hand, &c., and Meshullam, in return, treated him with marked attention. When he was introduced to us, and informed of our object, to settle with Meshullam, and assist him for the good of this land,



he expressed great satisfaction, and asked us to visit his people! He said, "If we would bring one of our ploughs to the plains of Jordan, and plough a few spaces for an example to his men, they would ever regard it as a pledge of friendship between us, and afterwards we could come and go through his territory safely at pleasure."

As Meshullam was riding, the other day, to Jerusalem with my dear A., on some business with the Pasha on our mutual behalf, the Arabs kindly greeted them along the way, and some exclaimed, "God send us more of these people!" meaning such as Meshullam.

Lately a gentleman lost his way among the wild Arabs, and was in great danger, when he bethought himself of Meshullam's name, which he uttered with a few Arab words. They immediately changed their manners to great kindness, brought him food, and conducted him safely to Artos.

But I must close my letter, as the mail only leaves Jaffa once a month, (the 3d inst.,) and must defer other letters till the next month's mail. We have nearly five months' washing to be done, unpacking tools, seeds, and necessaries for present need, cooking, &c. When the rainy season is over, we will put up our tents for the summer, and get all needful vegetables growing as soon as possible. All practical persons will perceive that with the additional hindrance of a strange language and new customs, we have little time or place for writing. Meshullam's rooms are small, but we are comfortably lodged.

[We were anxious on the way at our long detention, fearing that we should be too late for spring planting; but we find that we were just in the *right* time, as it has been very cold and rainy, and the valley too moist to plant much until now, and we should have suffered much from exposure.]

Now, without fire or glass windows, we find it very *cool* at night, and we need the warmest clothing; but, through the Lord's tender mercies, our health remains good, and much improved. Our hearts and our hands are full of this blessed work before us, and we forget the trials by the way.

*March 25.*—To-day we are fixed in Artos, and, as I look out of the door, I can see Meshullam and A., and our brethren, and an Israelite and an Arab, all busy in a field near by, planting potatoes of seed brought with us, as Meshullam had but few left. We had also brought half a barrel of sweet potatoes, which all endured the long, damp voyage, not one being decayed. This we esteem a great favor from the Lord, as they so easily decay. Dr. B., an American, brought out a whole barrel last year, of which but one potato was preserved, which afterwards was lost from misunderstanding its culture. Our fruit trees from E. P. of Maryland arrived in good condition, and are set out near Meshullam's house.

[The ear of Indian corn that was brought with us in 1849 has produced a thousand fold, so that M. gave away large quantities of green ears to many poor Jews last year; to his Arab neighbors: has sold much in the city; used it in his own family all the winter season, and has plenty left.]

Many Europeans, Jews, and Arabs are coming and going from Artos, and Mrs. Meshullam needs all the female hands with us, in the great care of their unlimited hospitality to great and small. All that come must eat, and often lodge and sleep, before they return to the city, as it is some eight miles from Jerusalem, and they cannot travel by night, as the gates are shut at sunset.

Several Jews have been out to see us, and desire to unite with us; and others are waiting until pleasant weather to come and work, as we have no shelter yet for them. *If* we had the means to put up a few cheap rooms for them, we could soon fill them with these suffering people. Oh that Christians at home could see their need, and hear their urgent appeals! Our faith is greatly strengthened that the kingdom of God is near at hand. May all who know in reality the self-denying love of Christ do quickly, with their might, what their hands find to do, for he "standeth at the door."



*March 28.*—This morning, a messenger from Jerusalem informs us that a party of rich gentlemen have arrived in Jerusalem, with the purpose of commencing a colony at Jericho. There are many similar projects proposed in different parts of the land. At Tyre and Sidon, an architect has arrived from England, and accompanied with men and means to commence a colony.

We greatly need two or three pairs of wool cards, and a large spinning-wheel, to make our stockings. Also, we need all kinds of shoes, (especially half a dozen pairs of old-fashioned gum shoes, numbers six, seven, and eight,) and some pieces of good blue flannel and canton flannels, and good, heavy, unbleached and striped shirting, and some satinets for coats and pantaloons, and a few stout overcoats, and some wide, heavy bagging to make bags, and some calico of fast colors, and a few dozen jack-knives. These are pressing wants. Cannot friends send a supply? [Have been supplied.]

To all our Christian friends, I remain theirs and Christ's devoted servant,  
C. S. MINOR.

Meshullam appends the following letter of acknowledgment:

ARTOS VALLEY, March 29, 1852.

*Dear Christian Friends:*—I am happy to add a few words to this letter, to express my sincere regards to all the devoted "lovers of Israel" in America, and especially to those who have sent to their aid by our dear friends who have just arrived in Artos. It has been a great pleasure to me and my family to receive them, and I hope the blessing of God will rest on our mutual and united labors.

I would acknowledge the receipt of the agricultural tools from Messrs. A. B. Allen & Co., and Mr. T. B. S., of New-York; also, of some others from Messrs. W. H. & G. W. Allen, and others, of Philadelphia. The excellent assortment of seeds from friends in Connecticut, the fruit trees and other things from "A Friend" in Maryland, and of the different donations and articles given to our mutual assistance. But my many engagements hinder my writing more at this time.

While I remain, with Christian love, your devoted friend and brother,  
JOHN MESHULLAM.

J. L. BOYD, Agent, 222 North Ninth street, Philadelphia.

CONVERSION OF A JEW.—A Jew, by name Kaiser, lately converted to the Christian faith, was received into the church at Hamilton, Harris county, Georgia.

## FOREIGN INTELLIGENCE.

MUNICH, *May 23.*—The Chamber of Peers passed the bill on "the sale and dismembering" of estates, which has thus become the law of the country. Remarkable is the observation of the Minister of the Interior on this occasion, when he remarked that he considered all prohibitory clauses of the police regulations against the Jews repealed by the law of 1851. In conclusion, the hereditary legislators adopted, with *only one dissenting voice*, (that of the Prince Wrede,) that all prohibitory laws and enactments against the Jews participating in the dismembering and partial sale of estates shall be repealed.

HESSE CASSEL, *May 27.*—The daily papers contain an article, according to which all Jewish teachers and professors, who hold an appointment on

any of the *gymnasii*, must resign their posts, in consequence of the confessional declaration required to be made by all who teach at such educational establishments.

HANOVER, May 25.—The *Norddeutsche Zeitung* contains the following article on the new law, which is to deprive the Jews of their political rights:

"Government requires that the enjoyment of political, though not of civil rights, shall be made dependent on the religion of the individual, and that Christians only shall enjoy the first. This would almost place the Jews in the position of the Pariah, to rescue them from which, the noblest spirits of our nation have struggled and fought with all the weapons which enlightenment and civilization have placed at their disposal.

"Internal freedom, and the natural offspring thereof, tolerance, is the exclusive and high glory which Germany has attained, and which no other nation can dispute. And the spiritual productions of our poets, which we, with just pride, call national productions, have grown in the soil of spiritual freedom; productions such as Goethe's *Faust*, and Lessing's *Nathan*. And the high eulogium which Lessing pronounces on his 'Jew,' when he says: 'Where is the Christian better than he?' expresses the religious view with which the German people contemplate matters of religious difference. And these words were not only the tribute paid by this high-minded German to religious liberty, but likewise the tribute of gratitude due to the genius and the merits of a Moses Mendelssohn, and others of his co-religionists, in the development and furtherance of education and enlightenment. Should we now forget these high merits, at a time when intellectual eminence and talents among the Jews daily add lustre to the arts and sciences, and enrich the treasures of literature with their new productions—at a time when the blessings attendant upon literary progress and civilization begin to pervade all classes of society? And we should not only forget, but deprive them of what we have already given them, not as a gratuitous gift, but as a just tribute. Should we take again what we have bestowed? Never! For by what has the Jew deserved to be visited with so heavy an affliction? Very justly a correspondent a few days ago remarked in our columns, that the Jews were in the full enjoyment of their political rights since the promulgation of the law of the 5th Sept., 1848, and never yet was any complaint heard of their abusing this benefit."

PRAGUE, May 30.—The Jewish clergy received a formal invitation to assist in the solemn reception of His Majesty the Emperor, on the 29th instant. On the following day, Rapaport and Kaempf were received by the Emperor at an audience. The monarch received the gentlemen very graciously, and conversed with them for some time; and from the manner in which the young Emperor inquired after the state of affairs of the Jewish community, we augur much good from this audience.

PETERSBURG, May 22.—The *Senatsnachrichten* contains an imperial ukase, which decrees, that in future, a full-grown recruit will be levied in every Jewish community, for every 2,000 silver rubles which shall remain in arrears of its taxes.—*Allgemeine Zeitung des Judenthums*.

WURTEMBERG, May 30.—Many Jews leave the kingdom this year for America. Several congregations have been dismembered through this emigration. Auerbach has again published a novel in three volumes, under the title of "*Die Nene Zeit*," (The Present Time.) The hero of the tale is a democratic count, who changes places with a schoolmaster. Religion and education are largely treated on. A great number of Jewish students pursue their studies in the University of Tübingen; but none of the clerical order.

# Missionary Intelligence.

## REV. MR. NEWMAN'S REPORT.

"Whoso has this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

It is quite common for a devoted servant of Christ, when perusing a missionary report, to look for *visible* success in the missionary's operation. This expectation is quite rational; for he desires to know what *new* motives for perseverance present themselves, what fresh subjects of thankfulness are supplied, what striking proofs appear of the Lord's blessing, tending to animate him in the prosecution of the missionary work. We might reply that every month, nay, every day, of continued labor supplies new subjects for thankfulness that the growing sympathy for the outcasts of Israel, and of zeal for Israel's King and Israel's Lord, adds new encouragement in our operations. We might point out facts which prove that our labor is not in vain in the Lord; that the Scriptures are in a train of extensive distribution; that multitudes of Jews in various parts are moved to inquire after the truth, to search the Scriptures, to disown religions topics, to attend upon the Christian ministry; that the rusty fetters of Rabbinical sophistry, which have so long enchained the Jewish mind, are snapping asunder, as by the touch of an invisible hand. Yet, in spite of these amazing phenomena, "lowly, indeed," as dear brother Weissel said, in his report of April, "is the condition of a Jewish missionary," chiefly arising from a want of a ready will to assist the hapless inquirer in his temporal necessities. Alas! when the Jew, by the power of the Holy Ghost on his heart and mind, is willing to receive the truth, and confess that Jesus is the Christ, thus braving all the resentments and persecutions of his brethren after the flesh, the Christian will not assist him, will not even employ him; thus causing the Jew to think, "These selfish Christians have some sordid purpose in view; they do not care for their poor brethren in suffering; they had better practise the precepts of the gospel themselves, before they send it to me." Dear Christian reader, doth not my text, which heads this report, move you to practise some more self-denial, in order to "prepare the way for the captive daughter of Zion?" Will you not come to the help of the *Lord against the mighty*? Can it be compatible with true zeal for the Divine glory, with love to souls, with gratitude to the Redeemer, that you should allow this obstruction to remain in our path? Will you not help us to remove it? Whither can your property be more honorably consecrated than in prosecuting these labors of love? Come then, beloved brethren, and let us in His name agree to be more active and self-denying in making the Saviour known to your elder brethren of the stock of Abraham, knowing that there is a day coming when the Saviour will, with special emphasis, declare, "Verily I say unto you, whatsoever ye have done to one of the least of these my brethren, ye have it done unto me."

Having thus appealed to my Christian friends, I now proceed to give some account of my work.

Since my last communication, I have, without intermission, continued in my various fields of labor, and made besides several missionary journeys.

The ground I travelled was new to me, yet I am happy to say that I met with a cordial reception both by my Jewish and Christian brethren. There is a vast field of labor among the Jews every where.

OSWEGO.

There are about ten Jewish families in this place. They have no Rabbi nor shoehet, yet some of them are decidedly pious, for they eat not any meat



which is not killed by the shochet; and, as they have got no shochet, they send for meat to Syracuse or eat none at all; thus on one hand sacrificing pecuniary means and "the lust of the flesh" to conscience. I merely mention this to show that this day it is as true of Israel as when St. Paul wrote it, that they are jealous for the Lord, though without knowledge. O Lord! remove thou the veil from Israel's eyes. Amen.

Mr. E., hearing that I was to address the Methodist Episcopal congregation, came in the morning to Rev. Mr. Cole's church. My subject was, "The Messiah—has he appeared or not?" I then unfolded the Scriptures, and proving that our Jesus is the Messiah. As soon as I had left the pulpit, he came to me, taking my hand, saying, "Now I know that you love the God of Abraham and the nation of Israel." He then invited me to his house, where I had an excellent opportunity of speaking of the more important doctrines of Christianity, such as the redemption of mankind by our Saviour, and also the fulfilment of prophecies in Christ Jesus. Before I left, he requested me to give him a Hebrew Bible. I gave it him. Lord, make "thy Word a lamp unto his feet, and a light unto his path." Psalm cxix. 105.

But while I am, by God's blessing, enabled to tell that my message is received with gratitude among my people, instances of unkindness were not wanting by some of my brethren. Leaving Mr. E.'s house, another Jew met me. "Oh you *משוכר*," said he. "why do you speak so much of us in the churches; why do you come among us, since you *hate and have left* us?" After abusing me, saying though I succeeded in misleading the Jews in Syracuse, he would take care not to listen to what I had to say, he left. May the Lord have mercy on him! I spent in Oswego six days; addressed the Christian brethren six times, visited several families, and then left for

#### WATERTOWN.

No where have I found the Jews in so wretched a spiritual condition as those of Watertown. Of them it may truly be said, "the beauty of Israel," who have in so many ways held up Divine revelation, "is gone." With *one exception*, Moses and the prophets are laughed at; they never hold any public worship, though they have the requisite number.\* Four of them came to the Baptist church to hear me, but behaved extremely indecorous. I had, however, a good opportunity of preaching Christ and him crucified to the only young man who loves the Jewish religion, at the dwelling of Rev. Mr. Snyder. It was an interesting conversation on the subjects of original sin, of the time of Messiah's coming according to Moses and the prophets. I proved that it must long have elapsed, and preached salvation through Jesus of Nazareth, the only and true Messiah, and the necessity of believing in Him, if he wished to obtain eternal life. Both Mr. and Mrs. Snyder and myself think that he has a real desire to discover the truth.

#### SYRACUSE.

This place is still a very good field for missionary exertions. I was cordially welcomed in every house. I may almost say that they love me, and have always there a blessed time, as I am never wanting opportunities of preaching the gospel to my brethren, and of addressing them of the one thing needful for this life, and also for that which is to come. Not long ago, I went to the schools. The schoolmaster requested me to give to the schools some Hebrew, English, and German Bibles, to which request I cheerfully responded. One day after this, a young boy came to my room, "Please, Mr. Newiman, to give me a Bible." Seeing that he was so very young, I doubted the propriety of giving him one. "Why," I said, "I cannot give to every boy a Bible; if you wish to have one, buy one."

\* The Jews can keep no public worship unless there are ten *men* over thirteen years of age. There are in Watertown, as I was informed, over and above eighteen families.



"Good," he said; "if you will trust me, I shall pay you every week three cents." I was struck with this remark, and asked him what he wanted to do with the Bible. "I like to read and know it as well as *you* do; for every one likes you so well, because you know the Bible." I gave him one instantly. May he, while young, find Him who said that of such is the kingdom of heaven.

The last day of May was quite an interesting day for Syracuse. The great Hungarian patriot paid us a visit. The clergy had a place in the procession. Revs. B. Sunderland, Mr. Hulin, Mr. May, Mr. Henry, (the Jewish minister,) and myself were thrown into one carriage. "Well," said Mr. May, the Unitarian minister, "what a confounded mess we are. Here is a Presbyterian, a Jewish, and a Unitarian minister, with a Jewish missionary, and an editor of an orthodox paper, in one carriage." "After all," Mr. Henry replied, "there is not much difference between a Jew and a Unitarian." I felt that my turn came. "I beg your pardon, Mr. Henry; here am I, and you know you will not make *me* believe that the Jews are Unitarians; they are Trinitarians. Do *you* not teach that the Holy Spirit was not any thing that was created? and yet you distinguish it from Him that sent it." I then quoted some Hebrew prayers to establish my position. To this Mr. Henry objected, as he said I was quoting from poetry; I ought to give some other authorities. I then quoted the Zohar, an authority designated by the appellation "Holy Zohar:" "In the word Elohim, there are three degrees, each distinct by itself, yet all one; joined in one, yet not divided from one another." After some more remarks of this nature, the controversy was discontinued by mutual consent of all parties, as the noise prevented us from hearing one another.

During the three months, I have distributed eighteen Bibles, six Psalms, and about one thousand pages of tracts.

### REV. JAMES COHEN'S REPORT, ALBANY.

THROUGH the goodness and mercy of God, a door of utterance has been opened much more widely than ever, and it has been permitted me to spend much more time in expounding and testifying the kingdom of the Lord to many of my brethren that I have access to. My heartfelt gratitude for God's manifold blessings attending my humble and feeble endeavors is inexpressible. While the enemies of the cross, being the advocates of error and superstition, are putting forth great exertions for spreading their debasing tenets, and impeding my missionary operations amongst my benighted brethren, themselves being entirely indifferent to religion in general, but more especially to our pure Christian one, the Lord graciously enabled me plainly to see that He, far from being unmindful of his servant, is all the time smiling upon my feeble and humble services in his vineyard. May to Him be the praises and the blessings. Amen.

As a token of blessing and approbation, the Lord, of his infinite mercy, has been pleased to countenance this field of labor by his graciously touching the heart of one of his lost sheep of the house of Israel, and is now gently leading him from the thick darkness of Rabbinism to the marvellous light of his Holy Word of life and truth, in the full assurance that, after diligently searching the Sacred Scriptures, he will find Him of whom both Moses and the Prophets did write, speak, and testify. The gospel seed now sowing in the heart of this son of Abraham will soon develop whether the ground is a stony or a good and fertile one. May the Lord grant him a clear understanding!

As far as I am concerned, I think I have done my duty; and for the result we must look to Him from whom all good things come.

I have endeavored to get for him a situation by a pious Christian gentleman, a lodging in a Christian family, a place in a Christian church, and am daily reading with him the Holy Scriptures of the Old and New Testaments. May the Word of Truth have its proper salutary effects on his mind and understanding! I feel happy to say that his employer speaks of him satisfactorily.

The following conversation has, by the blessing of God, been the humble means of awakening a son of Abraham from his lethargy, and of prompting him to seek after the truth of the Word. Having proved from Scripture that the Messiah must needs have come, and that our Christian belief is very strictly Scriptural, and of course a sure guide to heaven, he proposed the following questions:

*He.*—Is, then, Protestantism the only safe and sure guide to the truth? I was given to understand that Catholicism, as also Rationalism, Mohammedanism, &c., are also safe and sure guides to the truth. Whom am I then to believe?

*I.*—You are misled. He who so informed you must be entirely ignorant in the fundamental truths of the Bible, as also in the pernicious doctrines taught in the so-called temples, Romish churches, mosques, &c.

*He.*—How could you when a Jew be apprised of this? For, to answer me this question, you must not think as the man you are at present, more or less in condition, to judge of the different things, than myself being a Jew; at that time you yourself were a Jew, as much as I am at present, and as such answer me.

*I.*—I feel quite surprised to find you express yourself in this manner. I believe none is in a better condition to judge of the different things than the real Jew. We have the Word of God, and that is the grand and only criterion whereby to judge of what is right. The doctrines of those denominations which you have mentioned are diametrically opposed to the Word of God, seeing the one idolize their false prophet, the other their reasonings, and the third their Church, and indulge in the worship of images. But the Protestants are not only professors, but in reality true and faithful followers of the Word of God, for which also many a pious Christian from among them suffered martyrdom.

*He.*—But what in the world could have induced you to embrace a faith which neither your father nor grandfather, &c., ever thought to defend, and much less to embrace?

*I.*—Being led to search the Scripture, I soon found, after a careful perusal of the same, that it was no longer possible for me to trust to man's judgment in the very weighty matter which concerns my immortal soul's salvation. Accordingly, being taught that God is a hearer of prayers, Psalm lxxv. 2, I therefore applied to Him who said not to the seed of Jacob, "Seek ye me in vain," Isaiah xlv. 19. Having diligently compared the Old with the New Testament Scriptures, I felt perfectly convinced that the despised Nazarene was the true Messiah; and, having been enabled by God's own infinite mercy to feel the efficacy of Christ's atonement, I felt no longer able to remain silent, and accordingly could do no less than, like one who escapes with his life from a shipwreck, abandon my former blind attachment to Rabbinical Judaism, and seek refuge in Him who is the sole author of our pure Biblical Israelitism.

Well, said he, I will read my Bible carefully, and hope to be more able to discuss the matter at a future time.

May the Lord speed on the time when the harps of Judah, no longer hanging tuneless on the drooping willows, but re-strung to the praises of Zion's King, shall vibrate anew to the song: "Hosannah to the Son of David! Blessed is He that cometh in the name of the Lord! Hosannah in the highest!"

## REV. MR. BONHOMME'S REPORT.

My labors during this month among the Israelites have been unusually blessed. In Montgomery, Ala., there is a street called Little Jerusalem, and there are in the place between one and two hundred. They have attended public preaching in considerable numbers; but, the best of all, I have, for about a week, addressed them at various times in considerable numbers, when they have assembled together for the purpose in rooms back of their stores, and I have had a general, familiar, and friendly intercourse with them, setting before them the truth of their own Scriptures with reference to Christ as the promised Messiah in his first advent, and was permitted to preach these cardinal truths freely among them. Several of them, likewise, were frequently at my room for religious inquiry, one a French Israelite. I have distributed a great many tracts among them in different languages.

I preached among the people of the Jewish Rabbi, Rev. Mr. Mareuson, and he is himself strongly convicted of the truth, and has been at my room more than seven times, sometimes until 11 at night. I have introduced him to three ministers, and they read with him from the Scriptures, one chapter in the Old and one chapter in the New Testament. He was with me twice at prayer-meeting, and once he sat with me in the altar. This has excited considerable interest in the place. Next Monday night he is going to stay all night with the Presbyterian minister. He expressed himself very openly to me. He is a man of talent, and I think there is some hope on my part that he will not only acknowledge Christ, but will become a faithful missionary to us for time to come.

At my return I will tell you more about him. Others besides him have been blessed with the truth during my stay. I was likewise courteously invited to dine with a Jewish family from New-Orleans. The Christians in Montgomery have been astonished at my free access among them; but such is the testimony in all places since my last trip, that God has opened a door which no man can shut. I could have distributed, likely, fifty Bibles and Testaments if I could have gotten them. I have distributed 746 pages of tracts during the month.

The Jewish Rabbi acknowledged before the Presbyterian minister the doctrine of the Holy Trinity.

I have found, likewise, several Israelites at Tuskegee, Ala. They heard me preach, and I saw them three times at their store, and gave them tracts. I hope the church will be stimulated to action under such favorable circumstances. I met, likewise, an Israelite from Mobile at the hotel, and preached to him Christ, from the 9th chapter of Daniel. He quoted himself the 53d of Isaiah as a reference.

## REPORT FROM A COLPORTEUR IN OHIO.

DEAR SIR:—In compliance with your request, in a letter received from you, to give my monthly journal, I now furnish you with it for the month of June. I thank and praise the God of Israel that he is continually opening wider doors for usefulness for me, and my heart grows daily more interested in the cause of my brethren after the flesh. The most part of my time is spent by calling at their houses, for it is very difficult to converse with them in their stores. Bigotry seems, indeed, to be daily on the decline. When I come among the Jews, they are not opposed to me at all. At Ashtabula, O., I spent several days; found no Jews residing, but was told that there are some in Jefferson, O. One, a Mr. W., who comes round to sell goods, was universally well spoken of. I had thought of visiting him,



but the day previous to my departure for Cleveland he providentially came. I had the pleasure of being introduced to him by the editor of the *Ash-tabula Telegraph*. It was in the street, or rather before the printing office. As we entered into conversation, he called me away, and took me into the hotel parlor where he lodged. We proceeded warily into a discussion. I found him very gentlemanly in his manners and conversation. After reasoning with him for a considerable time about different points which I introduced, the greatest difficulty seemed to him to be, how God can have a son. I told him that I find it declared in Psalm ii. 7: "Thou art my Son; this day have I begotten thee." I showed him several numbers of the "Old Paths," which set him thinking. He expressed himself very freely in favor of Christ, saying, there are many excellent traits in the character of Christ which are worthy of imitation. He regretted my leaving so soon, but such were my arrangements. I left some tracts with him. May God open his eyes, and show him the truth!

On my arrival at Cleveland, I learned that there were about 200 families, and in all about 700 Jews. The week following I visited some of the Jews in a part of the town called New Jerusalem, a Jewish settlement about a mile out of town.

Called on Mr. ———. Found that he was not very well acquainted with the Scriptures. He could read German, and that was all. He came from Bavaria. He listened to me very quietly in the presence of his family. His thoughts became somewhat serious. I offered him some tracts to read. He received them, and asked me the price of them. I told him they were for gratuitous distribution. He asked me when I would call on him again. On leaving the house, I met some Jewish children. I handed them some tracts to carry home to give to their parents.

Called on Mr. R.; made my object known to him. He asked me to sit down and rest myself, for the day was very warm. After some conversation, his wife wished to know what was contained in the books I offered. I told her that it proved that the Messiah had already come, and that Jesus who is preached to them is the Christ. I left some tracts there. She asked me whether I am going to live in Cleveland; if I do, to come to see them again.

Revisited Mr. ———. Met some Jews there. He introduced me to them. One said, "Oh, you are a *נשכר* (an apostate) from England." I told him that I was not, and wanted him to explain what the term meant. That was more than either of them was able. I then explained it to them.

June 4th.—Left for Erie, Pa., on a previous appointment for the first Sabbath in the month, to present the claims of the Society in the Presbyterian church in the morning, Baptist in the afternoon, and Methodist in the evening. On the following day I revisited the Jews whom I saw before. Several questions were put to me, which I explained to them. This was in one store, where I found two brothers; one had called on the other. They are in business for themselves. I told them that I had received some good tracts, and if they would read them, I would give them some. They said they would. Another came in while we were talking. He said that I had done wrong to expose their religion, when I was a Jew myself. I showed him that he misunderstood me; that I did not run down (as he called it) the Jewish religion.

Mr. C. I found a very pleasant man. We conversed on the subject a long time, (over an hour,) and parted on good terms. Mr. C., a brother of the above, presented to me an article from his store, (a neckerchief,) and told me I must not pass him by when I come to Erie again.

June 10th.—Went to Cleveland. Met in the stage-coach a Jew, also going to Cleveland. In conversing with him, I found him to be the *מול* (the circumciser) from Cleveland. He has been on that duty to Meadville, Pennsylvania, and Gerard, Ohio. I made known to him the object of my



mission. He told me that he had been circumcising two children in the above places. That gave me a good opportunity to introduce the subject of circumcision. I quoted Deut. x. 16: "Circumcise therefore the foreskin of your heart, and be no more stiff-necked;" also, Deut. xxx. 6, Rom. ii. 28, 29. We conversed most part of the night. He invited me to call on him in Cleveland, which I promised to do; but on my arrival, found in Post-office a letter of appointment to go to Hudson, Ohio, and left the same day. I mean, however, to call on him at some future time.

*June 12th.*—Hudson, Ohio. Here I found no Jews; presented the claims of the Society at a union meeting.

*June 15th.*—Went to Cuyahoga Falls, Ohio; presented the subject in the evening. There were but few out, being on a week evening, but found a good deal of interest.

*June 17th.*—Left for Akron. Met on the boat a Jew from Lafayette, Indiana. He said that there was no harm to try if we can convert any. He said he does not think that there are many Jews converted to Christianity. I told him that there were more than he was aware of, and pointed out some to him, those of fine talents, as Dr. Neander, Dr. Da Costa, the late Bishop of Jerusalem, &c. He asked me, if I would be in Indiana, to call on him. He gave me his address.

*June 19th.*—Akron, Ohio. Here I find some Jews—two merchants.

*June 21st.*—Called on Mr. L., or rather was introduced to him by a gentleman. I found several of them together. Conversed some with Mr. L. on different topics; told him the nature of my mission; offered tracts to him, which he received. I gave him four on different subjects. He was busy, and requested me to call on him again. May He bless the seed sown, that it may bring forth good fruits!

*June 22d.*—Called on Mr. H.; introduced myself and object to him, and while we were speaking, a number of men came in, and listened for a short time to our discussion. One said, "H., I'll help you. There was no such a man as Christ; that is all a fabrication of your priests." He and all the rest were infidels. I felt my heart bleeding to hear them talk so in the presence of a Jew, which only strengthens his unbelief. Oh! may God turn their hearts, and remove their infidelity from them. I left with the brother after the flesh some tracts, and may the Lord awaken him to the one thing needful.

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